

THE  
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AND  
**RELIGIOUS INTELLIGENCER.**

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[From the Christian Observer.]

ON SUBMISSION TO GOD.

*(Concluded from page 772.)*

IT seems indeed, as if a wisdom far short of that which Christianity teaches, would suffice to instruct us in the vanity of earthly schemes, and to lay the foundation of a religious submission to God in the distrust of our own policy. Consider the most remarkable examples which history has recorded, of rare talents, and rare fortune, united for the accomplishment of some illustrious end. What are they, if read aright, but so many lessons of humility? Philip the father of Alexander, was by far the most accomplished hero of his age. His birth was noble, his person graceful and dignified; his understanding of that rare class in which depth and facility are equally united, at once elegant and comprehensive, and embellished with all the learning that Greece in her best era could supply; his achievements in arms were great and brilliant, and his success was almost unvaried. It was Philip's chief ambition to live to future ages; and that the triumph of his glory might be permanent he was anxious to embody it in the literature and eloquence of Athens. For this end, he was content to pardon alike her insults and her injuries, and courted with unwearied assiduity the most considerable members of her commonwealth. But the eloquence of a single man defeated all

his hopes. Demosthenes was his enemy ; and that profligate demagogue has been able, by his matchless genius, to brand with unmerited infamy, during more than two thousand years, the illustrious prince who vanquished and spared him.

If the ancient world produced any person more deserving of admiration than Philip, perhaps it was his son. It was *his* ambition to found a mighty empire, which should embrace both the eastern and western hemisphere, and foster, under one parent and protecting shade, the commerce, learning, arts, and legislation of the world. The greatness of his design could be measured only by the extensive genius which conceived it ; and his success was equal to both. In the very prime of youth, he overthrew the most potent kingdom of Asia ; he selected the position and laid the foundations of a city, which for a thousand years drew into its bosom the wealth of three continents ; he carried his victorious arms into the heart of India ; and, having fixed and fortified his eastern frontier, returned to Babylon to prepare for extending his conquests in the west. There, as he was retiring early to rest, he passed by a chamber where some of his young officers and friends were banqueting, and in a thoughtless moment, for he was by habit very temperate, he accepted an invitation to join their carousals. The rest who does not know ? In a few days he was laid in his grave ; and in a few years, the great empire, of which he thought to have laid the foundations so deep that it should have stood for ages, was broken in pieces, and the fragments dispersed, to the four winds of heaven.

I will mention but one example more, and that like the two former, of the most vulgar notoriety. Cæsar desired to be master of the world. By the devotion of thirty years of his life to a single object, by the exercise of the most unrivalled talents, and the perpetration of unexampled crimes, he seemed to have effected his purpose. He was declared Dictator. And how long did he enjoy his elevation ? The ability which had raised him so high, failed him, when only a small portion of it was necessary to sustain him in his guilty eminence. He had fought his way to empire, at the head of legions who were devoted to him ; and he had not the prudence to retain a mere body guard, to preserve what he had won. He had sustained a character for moderation,

during a long series of years, with consummate skill and hypocrisy; and when nothing but the language of moderation was possible or needful, he forgot to use it; and provoked a people who were jealous of the name of liberty, though they had surrendered the substance, by an avarice of silly titles. He had delivered himself repeatedly from the most complicated and overwhelming distresses by his matchless sagacity and courage; and he was ruined at last by foolishly overlooking an irregular, ill-concerted conspiracy, which a child might have discovered. He had lived in the midst of a thousand dangers in the field, and he fell by the hands of assassins.

These instances, and numberless others, which are less striking only because they are less notorious, have been cited by the moralists of every age, and, after a few serious comments, dismissed, with a sigh over the vanity of earthly glory. They prove indeed, its vanity beyond controversy; but they prove, also, much more. They express, in large and striking characters, that hopeless uncertainty which attends upon every scheme of earthly policy. What is true of great things, is true of small. Private life has its Philips, and Alexanders, and Cæsars, without number, who are striving, with unwearied diligence, for the attainment of a commanding reputation, or brilliant establishments, or ascendancy of station. The mere moralist can do little more than condemn their folly, and weep over it. But the Christian may surely be taught, by such examples, a lesson of far higher wisdom; and touched with a sense of his own weakness, may learn to resign himself, without regret and without fear, into the hands of his beneficent Creator.

The necessity of submission is, in the nature of things, proportional to the infirmities of those who are called on to submit. All agree, even they who are the least disposed to exalt the parental authority, that in early childhood implicit obedience must be exacted. Let the propriety of submission to God be measured, then, by the ignorance and corruption of man. Yet how inconsistent are we! Few, perhaps, read the history of our first parents, without feeling amazed at their folly in forfeiting so great a happiness for the pleasure of a single transgression. But what was their presumption compared with our own? Their under-

standings were not obscured by passions, warped by prejudices, or contracted by ignorance and neglect. We have derived from them a corrupt nature, and our faculties are so weak that it is with difficulty we discover a few things immediately around us; yet we are fearless and confident as they, and ready continually to hazard the same fatal experiment which they too boldly hazarded, and "brought death into the world, and all our wo."

Submission is a considerable branch of true faith. It is the Apostle's charge against the unbelieving Jews, that "going about to establish their own righteousness, they had not submitted themselves to the righteousness of God." They thought they were perfectly instructed in the way of salvation. They confided in their own wisdom, and the wisdom of their scribes and doctors; and they refused to come, as little children, to learn wisdom from those who were appointed of God to declare it. Thus it is with us, in respect of the varying events of this life. They who by the grace of God have been instructed, from his word and their own experience, in the ceaseless providence of his government; who fully believe that his eyes are over all, "running to and fro throughout the earth;" are daily more and more disposed to resign into his hands all their ways, their dearest hopes and fondest wishes; fully persuaded that his wisdom and loving kindness will never fail them; and that he will find a way, even for the fulfilment of their earthly desires, if it be meet that they should be accomplished. Nor is it presumption to say, that an entire submission to the will of God, and a cheerful committal of all our concerns to the disposition of his good providence, is the course which true wisdom prescribes for the attainment of the best temporal blessings. "Humble yourselves under the mighty hand of God, that he may exalt you in due time;" "casting all your care on him, for he careth for you." "Be careful for nothing; but in every thing, by supplication and prayer, let your requests be made known unto God," "The eyes of the Lord are over the righteous, and his ears are open to their prayers." Those, on the other hand, who, though they may have a general belief in the promises of God, have not attained to that practical confidence which would enable them, with singleness of heart, to resign all things to his disposal, are apt to "go about to establish their"

good, much as the Jews did to establish their righteousness. They have too great confidence in their own wisdom ; and so do not, as heartily and entirely as they ought, " submit themselves " to the wisdom of God. And what must be the issue ? Their schemes, when most successful, want their best blessing ; and, if they fail, are without consolation. The error is, indeed, far less fatal, than that of the unbelieving Jews, but it is scarcely less instructive.

This paper has insensibly grown to a considerable length ; and the patience of my readers may perhaps be exhausted, though the subject is not. It would, however, be unpardonable to conclude without saying something of the spiritual blessings which God has ordained to accompany true submission, and of the heavenly delight which attends it.

Trials and afflictions might well have been appointed, by our great Creator, merely as a test of our allegiance ; more especially to fallen man, the fit subject of chastisement. But God, who is rich in mercy, whose peculiar attribute it is to educe good out of evil, has not so ordained it. Our earthly parents may chasten us after their pleasure, but He "*for our profit, that we may be partakers of his holiness.*"

How imperfectly do we estimate the true value of things ! Did we rightly apprehend, or even duly consider, what it is to be " partakers of the holiness " of God, methinks it would be impossible for us to be sad even in the midst of the bitterest afflictions. The privileges of a true Christian are, indeed, many. To know God, to trust in him, to love him ; to have communion with the father of spirits ; to come to him as pardoned and beloved children in Christ Jesus : these, indeed, are high and heavenly blessings, in comparison of which, all that the world calls glory, vanishes away and is lost. Yet there is still a higher privilege, a better blessing, the fruit and reward of suffering ; " to be made partaker of his holiness." This is the utmost point of exaltation ; imagination can ascend no higher. If we may be partakers of the holiness of God, we shall undoubtedly be partakers also of his happiness ; for holiness and happiness are one. Sin has separated the sister seraphs in this world ; and while they roam around our vale of darkness, though, by a secret sympathy, con-

tinually tending to each other, some cloud still interposes to prevent their perfect union. But in heaven they shall be for ever united, one in nature and one in beauty.

Let us, then, act as beings worthy of our high destiny. Having these promises, "let us cast aside every weight, and the sin that doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus, the author and finisher of our faith, who for the joy that was set before him endured the cross, despising the shame, and is set down on the right hand of the throne of God." "For we have need of patience, that after we have done the will of God, we may receive the promise." Now "tribulation worketh patience, and patience experience, and experience hope; and hope maketh not ashamed, because the love of God is shed abroad in our hearts." "Wherefore, lift up the hands that hang down, and the feeble knees." "For yet a little while, and he that shall come, will come, and will not tarry." "Behold the tabernacle of God is with men, and he will dwell with them, and they shall be his people; and God himself shall be with them, and be their God." "And the redeemed of the Lord shall come to Zion with songs and everlasting joy upon their heads and sorrow and sighing shall flee away."

Lastly, Consider the delight which accompanies a true resignation. God is not angry because he chastens us; or if angry (alas! how many are our provocations!), his frowns are but the frowns of a parent; the graver countenance of love." "For a little moment I hid my face from thee, but with everlasting kindness will I have mercy on thee, saith the Lord thy Redeemer." The true Christian can look up to God in the midst of afflictions, as to a tender father. Strengthened by his Spirit, convinced of his wisdom, deeply touched with a sense of his abundant and unmerited mercies, he can rejoice that he is permitted in any manner to contribute to advance the glory of his God; and can pray with his whole heart, that his "Will be done on earth as it is in heaven." "When faint with pain or sorrow, he remembers that the "Captain of his salvation was made perfect through suffering." To be made like him in affliction, is a sufficient honour in this world; he shall be made like to him in glory and happiness in a better. For his Saviour's sake, he is fully persuaded that, unworthy though he must be, the Father

er of light and life will vouchsafe to behold him with complacency; and in this blessed assurance, he is enabled, amid all the strange accidents and changes of this life, to lift an eye of joy and confidence upwards, and follow gladly whithersoever the hand of Heaven shall lead him. Like the patriarch of old, he rejoices to go out, not knowing whither he is going. It is enough for him that God is every where:

Safe in the hand of one disposing Power,  
Or in the natal or the mortal hour.

Nor is this all. If the highest earthly gratification is to be found in pleasing those we love; if the humblest effort is delightful which can express an ardent and generous affection; can it be a mean satisfaction to testify, by filial docility and submission, that entire confidence, that heartfelt gratitude, and adoring love to our Almighty Father, which are the very elements that compose the temper and character of the true Christian? Holy and heavenly elements! which shall survive the lapse of ages, and triumph over the decays of nature. "The world passeth away, and the lusts thereof; but he that doeth the will of God endureth forever."

CRITO.

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## RELIGIOUS INTELLIGENCE.

A NARRATIVE OF

### THE STATE OF RELIGION,

WITHIN THE BOUNDS OF THE GENERAL ASSEMBLY,

### OF THE PRESBYTERIAN CHURCH,

*And of the General Association of Connecticut, of New-Hampshire, of Massachusetts, and, of the General Convention of Vermont, during the last year.*

The cause of Zion lies near the heart of every sincere follower of the Redeemer. He deserves not the name of a disciple, who cannot join the Psalmist in saying, "If I forget thee, O Jerusalem, let my right hand forget her cunning; if I do not remember thee, let my tongue cleave to the roof of my mouth; if I pre-



fer not Jerusalem above my chief joy." In the prosperity of the Redeemer's kingdom, the honour of God, and the everlasting welfare of the souls of men are involved. That benevolence which distinguishes our religion, incessantly utters the prayer, *thy kingdom come* ; and when the news reach the truly religious man, from any quarter of the earth, that the interests of the *truth as it is in Jesus*, are advanced, and that the followers of the Redeemer are multiplied, he experiences a joy, similar in kind, to that which swells the bosoms of the angels of light, when sinners are brought to repentance.

To those who are thus tenderly concerned for the prosperity of Zion, and who are waiting, and praying, and striving, for the peace of Jerusalem, we have the happiness to state, that though we find many things within our bounds to deplore, yet on the whole, we have abundant cause to *thank God, and take courage*. Amidst much coldness, and declension, and iniquity, we discern evident tokens, that God has not forgotten to be gracious. In some places within our bounds, during the past year, the spirit has descended like a gentle dew, and in others in copious showers, making the parched heath as a fruitful field.

The state of religion among a people, may be judged of with tolerable correctness, from that attention which the ordinances of religion, and the means of grace receive, and from those exertions and those sacrifices, which are made, to extend the Redeemer's kingdom. *By their fruits shall ye know them*, is a rule of judging, prescribed by the Saviour himself. We view it then as an evidence that God, by the precious influences of his spirit, is in the midst of our churches, when we learn, that there is, within our bounds, a respectful and general attendance on a preached gospel ; that children and youth, and in some places the aged are instructed by catechising, in the great truths and duties of religion ; that missionary and bible, and religious tract societies exist, are numerous and extensively patronized, and are successfully exerting themselves, in spreading a knowledge of divine truth ; that young men of hopeful piety, and of promising talents, are taken from those occupations, to which their poverty had confined them, and are educated for more extensive usefulness in the church, as gospel ministers ; that associations of young people



are formed, for the laudable purpose of sending the gospel to those, who enjoy not its stated ministrations ; that the heathen in distant lands are remembered, with tender solicitude, and contributions are cheerfully and liberally made, to send the gospel to them ; that praying societies are extensively instituted, and devoutly attended, and a hope is thus warranted, that the windows of heaven will be opened, and the richest blessings descend on this guilty world.

The number of churches within our bounds, has, during the past year, considerably increased ; and destitute congregations, through the faithfulness of our ministers in their neighbourhood, have been extensively supplied with the administration of gospel ordinances. We hope that those, who have thus been favoured, will not forget the solemn obligation which they are under to establish as speedily as possible, the gospel ministry among themselves. We state with pleasure, that great harmony prevails in our churches, and that ministers and people appear to be walking together, in the charity, and faith, and order of the gospel. Infidelity and other ruinous errors, conscious of deformity, seem to court concealment ; while truth goes forth in her native loveliness and meets with extensive approbation.

But we have still more encouraging things than these to make known. In a number of places within our bounds, during the past year, there have been extensive revivals of religion. Scenes resembling those of Pentecost, have been witnessed, in which, solemnity has pervaded a people, sinners have been brought to inquire with solicitude, and with trembling what they must do to be saved, and have at length been brought to rejoice in that glorious liberty, *wherewith Christ makes free*. Fresh evidence has thus been afforded, of the reality of the religion of Jesus, and of the power and grace of God. We have seen " the Ethiopian change his skin and the Leopard his spots, and have been forced to exclaim, in view of such miracles of mercy, this truly is the *finger of God*. The presbyteries, in which such revivals have principally taken place, are Jersey, Hudson, Onondaga, and Albany ; and the places which have been most extensively visited, are Homer, Newark, Elizabethtown, and Connecticut farms.

In many places, also, where no special revivals have existed, the cause of religion presents a pleasing aspect ; and the church looks green and flourishing, under the gentle dews of divine grace, distilling upon it. Numbers are, from time to time, added to the Lord, of such, we trust, as shall be saved. The religious instruction of children, has been blessed, and that watchful care, which has been exercised over these lambs of the flock, has been often made a mean, by the great Shepherd and Bishop of souls, of bringing them into his fold. A strong incitement has thus been afforded to parental and ministerial fidelity, and the pleasing hope is excited, that a generation shall rise up to praise God, when their fathers shall have fallen asleep. We have also seen, in the events of the past year, viewed in connexion with their circumstances, fresh and impressive evidence, that God is a *prayer hearing God*, and that it is generally in answer to the earnest supplications of his people, that he appears in his glory to build up Zion.

But while we thus rejoice in the divine goodness, we have reason, also, to deprecate to divine displeasure. In too many places, within our bounds, a lukewarmness, and a neglect of religious ordinances prevail, and the vices of profane swearing, drunkenness, and sabbath breaking exist, to an alarming degree. In other places, things temporal, trifling in their nature, and momentary in their duration, engross the chief attention, to the neglect of those things, of whose importance and duration, we cannot at present, adequately conceive. While the prince of darkness is thus striving to maintain an unhallowed dominion over the souls of men, let those who are clothed with the christian armour labour, under the direction of the great *Captain of their salvation*, to deliver them from this cruel bondage, into the glorious liberty of the sons of God.

We learn that an awful mortality has prevailed, in many places, within our bounds, and within the bounds of those sister churches, with which we are connected ; and we are sorry to be compelled to add, that this dreadful visitation of the Almighty, does not seem to have been extensively a mean of producing repentance and reformation. A sleep like that of death, must surely have fallen upon those, who can thus stand unmoved in their impenitency, while the arrows of death are flying thick around them.

From the General Association of Connecticut, we learn, that though there have been fewer revivals of religion, within their bounds, during the past year, than in some years which have preceded it, yet, on the whole, religion is not in a less prosperous state, than it has hitherto been. An entire harmony there prevails, among the ministers and churches.

In the county of Litchfield, a number of places have been refreshed, by an outpouring of the spirit of God.

In Yale College, appearances, in a religious point of view, are in a high degree hopeful. Many of the youth of that seminary, are anxiously enquiring what they must do to be saved.

The souls of all mankind are equally precious ; but we cannot but feel, that it is a subject of uncommon rejoicing, when, by reviving religion in our most respectable seminaries of learning, God is preparing for an increased number of able and faithful ministers of the gospel.

Missionary, and bible, and religious tract societies, are liberally supported, and the people of this state, have extensively contributed to the missions in the east. They are also, with their brethren, in Massachusetts, making great exertions to arrest the progress of intemperance, that angel of darkness, and of death, who with a giant step has passed through our land, and slain his thousands, and his tens of thousands, and who is still continuing his awful work of destruction.

From the General Association of Massachusetts proper, we have received encouraging intelligence. Religion there not only maintains its ground, but gains new conquests. The cause of error, to say the least, is stationary ; while the cause of truth and righteousness, is steadily advancing. In some parts of that state pleasing revivals of religion have taken place. A great and general, and promising effort is making, to suppress intemperance and its kindred vices. In no other part of our country, has such liberality been manifested, in founding and supporting benevolent religious institutions, having for their object the education of young men for the gospel ministry, without expense to themselves ; the dissemination of the Holy Scriptures in our own language, and the preaching of the gospel, in destitute parts of our own country ; the translation of the scriptures into the languages of the east, and

the diffusion of the light of divine truth among those, who are sitting "in the region and shadow of death." When christians, in other sections of our country, are informed, that the inhabitants of Massachusetts have contributed, during the six years last past, for the above purposes, a sum probably not less than half a million of dollars, will they not be provoked to go and do likewise?

From the General Association of New-Hampshire, we learn, that though many of their towns are destitute of churches, and of the regular administration of gospel institutions, and there vice lamentably prevails, yet where religious ordinances are established, they are not enjoyed in vain. Ministers are faithful and zealous, in inculcating truth, and in opposing error; and are laboring to strengthen the hands, and encourage the hearts of each other, in their great and good work, and the churches, walking in the faith and order of the gospel, are edified and increased. The serious people of this state are combining their efforts, with their brethren in Massachusetts and Connecticut, to suppress the growing evil of intemperance.

From the General Convention of Vermont, we learn, that religion is, on the whole, progressive amongst them; that some new churches have, during the past year, been formed; and that numbers of those which have, in time past, been destitute of the stated ordinances of religion, have settled gospel ministers among them. Benevolent institutions, for the promotion of the interests of the Redeemer's kingdom, are increasing in number, and are respectably supported. The ministers and churches are happily united, in the faith and order of the gospel. Revivals of religion have existed in several places, and in Middlebury College, an unusual degree of seriousness has prevailed.

On the whole the Assembly think, that religion has lost nothing, but on the contrary has gained much, during the past year; and we would record the fact, to the honor of Him, whose "is the kingdom, the power and the glory."

We exult in this consideration, though the nations of the earth are convulsed, and our own beloved country is at length involved in the wide spread flame of war; and is solemnly called to humble itself before a righteous and holy God, while it feels the infliction of one of his sorest judgments. But recollecting, notwithstanding,

that it was long since the divine prediction, that Jerusalem should be built "in troublous times," and observing that in our day, amidst all the the falls and revolutions of empire which have afflicted and changed the face of the world, that greater efforts have been made to extend the Redeemer's kingdom, and with greater success, than for many centuries before; we even derive encouragement from circumstances and events, which, viewed in themselves, seem hostile to Zion, but which, in the hand of her Almighty king, and to demonstrate that her cause is his own, are overruled for her prosperity and triumph.

The prospect of victory animates the soldier to daring exploits; and surely a heroic fortitude becomes every soldier of the cross, when the assurance is given, in the word of God, and when this assurance is confirmed by the dispensations of Divine Providence, that his "labor shall not be in vain in the Lord." The events of the past year, admonish and encourage us to be "steadfast, unmovable, always abounding in the work of the Lord."

Glorious things are spoken of Zion, the city of our God. Her boundaries must be enlarged, until they shall embrace the whole family of man. And we behold in the events which are now taking place, comfortable evidence, that the "night is far spent, and that the day is at hand." A noble spirit animates the protestant world, to spread the triumphs of the cross; and in the exertions which are now making, and which have recently been made, and in the success which has crowned them, we think we perceive the dawning of that day, when the great Sun of Righteousness shall arise on all the world, with healing under his wings.

But the prince of darkness will not be dispossessed of his dominion, without a struggle. It is to be expected, that before millennial glory shall irradiate the earth, he will muster his hosts unto battle, and that he will dispute for his territory, at every step, with the champions of the cross. The circumstances of the church and of the world demand great sacrifices from christians, and afford every encouragement to make them.

Let all then who love our Lord Jesus Christ in sincerity, and who are waiting for the consolation of Israel, being strong in their Lord alone, rise in the majesty of their strength, and resolve, and let their piety, their prayers, and their exertions, testify to the sin-

cerity of their resolution, that "for Zion's sake they will not hold their peace, and for Jerusalem's sake they will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth."

By order of the General Assembly,

ATTEST,

JACOB J. JANEWAY, *Stated Clerk.*

*Philadelphia, May, 1813.*

FOR THE CHRISTIAN MONITOR.

Letter from the Christian Indians at Goshen, Tuscarawas county, Ohio, to the congregations of the United Brethren in Pennsylvania and the adjacent states.

*Dear brethren and sisters!*

WE heartily salute you all, particularly those who are personally known to us, as our dear brethren George H. Leskiel, John Heckewelder, and John G. Cunow, and our dear sisters Magdalene Leskiel, Susanna Zeisberger, Sarah Heckewelder, Anna Senseman and Anna Rosina Gambold. We have not forgot them yet, but often think of them with much love and respect.

We humbly salute you all : but we are quite unworthy to call you our brethren and sisters, because we still daily grieve our dear Saviour so much. We are sensible that it is of his great mercy only, that we remain still at this place, and have not as yet entirely lost that feeling of his grace in our hearts ; which we experienced when we first desired to receive the forgiveness of our sins, and this blessing was conferred upon us.

Dear brethren and sisters ! We wish to let you know, that we feel ourselves sometimes in many respects, destitute and forsaken, like poor orphans without father or mother, being only few in number, and no one among us being duly capable of taking particular charge of the whole.\* Nevertheless we have great reason to be

\* This alludes to the loss sustained by the death of brother William Henry, since which time there is no Indian brother left in Goshen who can properly fill the station that he held as assistant to the missionary.



thankful to our Saviour, for having of late especially, safely conducted us through trying and difficult circumstances, in these times of war, so that we are still alive and well.

Dear brethren and sisters! A principal reason why we write to you is, to inform you, that we were very sorry last spring when we first heard that the ministers at Bethlehem had determined to call away from here our dear brother and sister Mortimer. We were then so much grieved on this account, that we were utterly unable to reflect on the subject, in order to give to you, or our brother Mortimer, an answer about it. On consideration, we believed it to be our own fault that we were to be deprived of him, as we were sensible that we had justly deserved to be left without a teacher. Having deliberated together, and considered all our circumstances, we said to each other, that we could for the present say and do nothing, but only recommend our situation to our Lord himself in prayer, who we trusted would still be merciful to us.

Now, dear brethren and sisters! we are again very much rejoiced, and are thankful to our dear Lord, and also to you, because another teacher is given to us, who will make known to us the good-will and words of God, namely our dear brother Abraham Luckenbach. This is quite according to the wish of our hearts; and we will love him, and obey all the good instructions and advice that he may think proper to give us.

Dear brethren and sisters! There is one thing more that we wish to tell you, and we request your assistance about it. During the late troublesome time here arising from the war, many white people threatened to injure us, declaring that we ought no longer to live on this land. We have reason to believe that it was for the sake of the land only, that they spoke so hard against us, as they did not wish us to remain on it. We beg therefore that you would let the great men in the city of Washington know how we have been threatened, that our living here may be made more safe and secure to us, and that bad people may cease to threaten us about the land.

The Christian Indians living at Goshen, and in their name

(Signed.)

JOHN HENRY,  
CHARLES HENRY,  
CHRISTR. G. HENRY.

Goshen, 16 Nov. 1812.



## THE IRREGULAR TREE.

SEENING a tree grow somewhat irregular, in a very neat orchard, says Mr. Flavel, I told the owner, it was a pity that tree should stand there : and that, if it were mine, I would root it up, and thereby reduce the orchard to an exact uniformity. He replied, " that he rather regarded the fruit than the form ; and that this light inconveniency was abundantly preponderated by a more considerable advantage." " This tree, said he, " which you would root up hath yielded me more fruit than many of those trees which have nothing else to commend them but their regular situation." I could not but yield to the reason of this answer ; and could wish it had been spoken so loud, that all our uniformity men had heard, it ; who would not stick to root up many hundreds of the best bearers in the Lord's orchard, because they stand not in exact order with others more conformable, but less beneficial trees, who do, *perdere substatutiam propter accidentia*, destroy the fruits to preserve the form.

## THE LAW AND GOSPEL CONTRASTED.

The law showeth us our sin ; the gospel showeth us our remedy. The law showeth us our condemnation ; the gospel our redemption.

The law is the word of anger ; the gospel is the word of grace. The law is the word of despair ; the gospel is the word of comfort. The law is the word of heaviness ; the gospel is the word of peace.

The law saith, Pay thy debt ; the gospel saith, Christ hath paid it. The law saith, Thou art a sinner, and shall be damned ; the gospel saith, Thy sins are forgiven thee ; be of good comfort. The law saith, God the Father of heaven is angry with thee ; the gospel saith, Christ hath pacified him with his blood. The law saith, Where is thy righteousness ? The gospel saith, Christ is thy righteousness." The law saith, Thou art bound to me, to satan ; and hell ; the gospel saith, Christ hath delivered thee from them all.

## INSTALLATION.

On Sabbath last, the Rev. Philip Milledollar, D. D. was installed colleague pastor with the Rev. Dr. G. A. Kuypers and the Rev. Mr. J. Brodhead, of the Reformed Dutch Church in the city of New-York.—A solemn and appropriate discourse was delivered on the occasion by the Rev. Dr. Kuypers from 1st Peter v. 2, 3, 4.